

VOICE OF KHURASAN

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I S R A E L I R A N

SIBLING
QUARREL

You don't need complex calculations to understand the brotherhood between Israel and Iran.

■ Issue 35

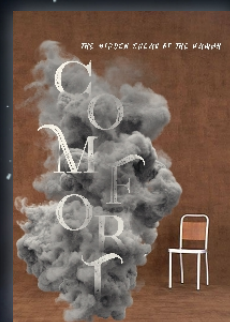
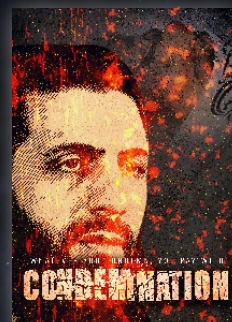
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Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "The Mahdi will be from my lineage, with a curved nose. He will fill the earth with justice and equity, just as it had been filled with tyranny and oppression. He will rule for seven years."

Sunan Abi Dawud

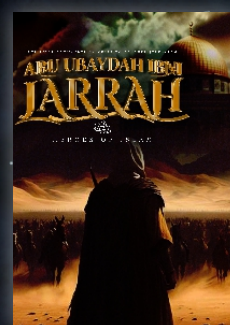
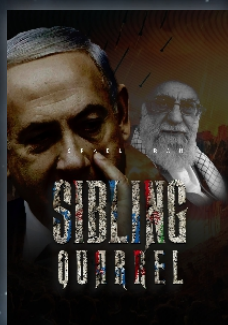
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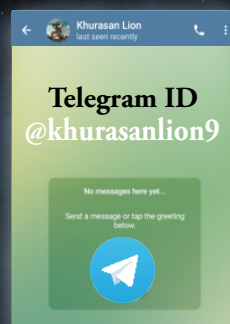
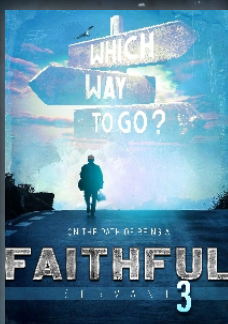
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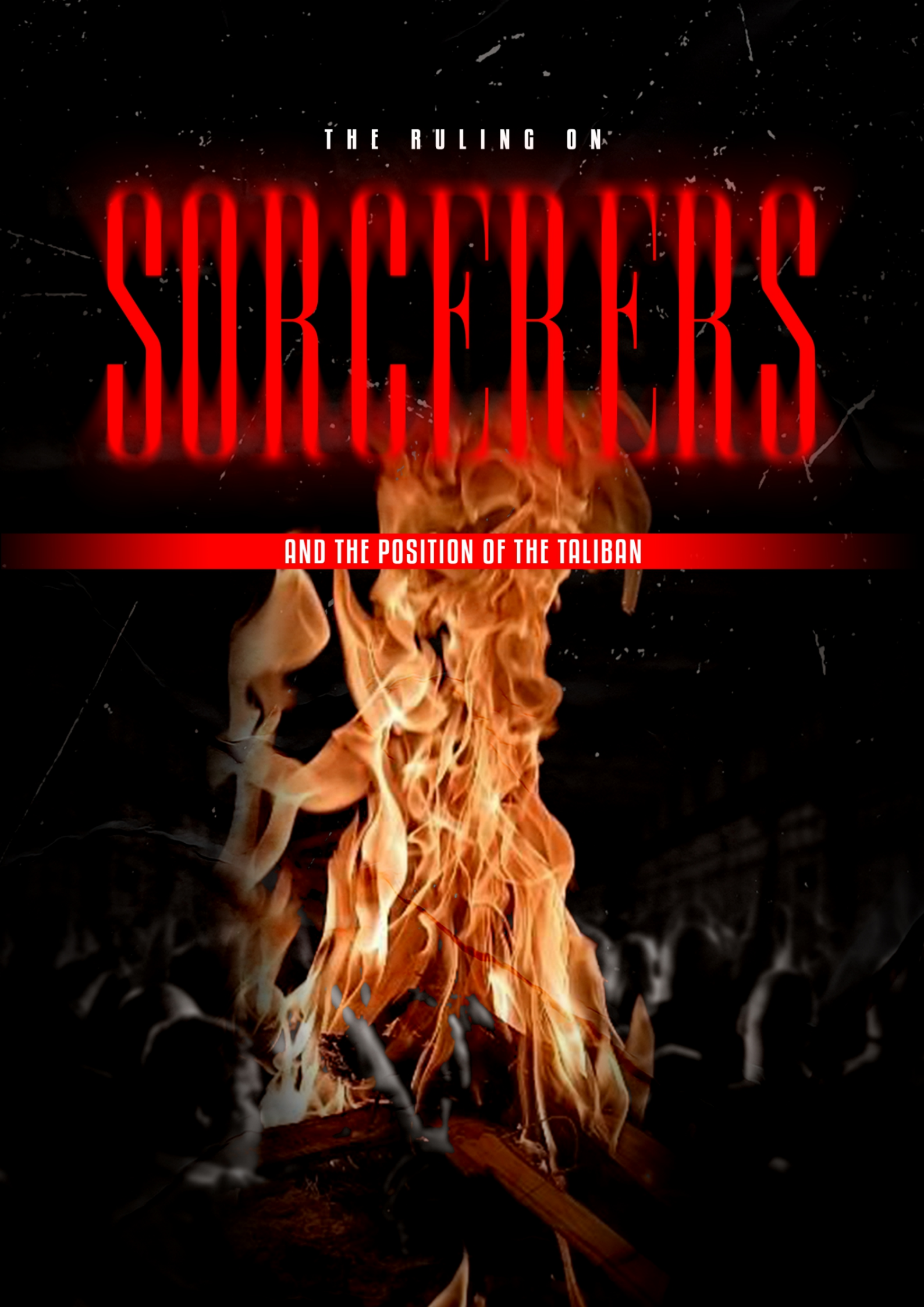
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THE RULING ON

SORCERERS

AND THE POSITION OF THE TALIBAN





As it is proven from the texts of the Shari'ah, Islam came to protect five matters, namely: soul, wealth, religion, honor, and sanity. The protection of these five matters has been done in a proper way in the Islamic system. Therefore, due to the protection of the soul, it has made retaliation (qisas) necessary and called it life.

Allah Almighty said:

"There is security of life for you in the law of retaliation, O people of reason, so that you may become mindful of Allah" [Al-Baqarah: 179]

The reason for this is that because of qisas, other people take a lesson and are prohibited from cruel and criminal acts. For the protection of wealth, it has made it necessary to cut the hands of the thief and also prescribe the punishment of Harabah (bandits), and for the protection of religion, it has made the killing of the apostate obligatory. Similarly, for the protection of honor, it has made the hadd for adultery and slander necessary, and for the protection of sanity, it has forbidden mind-altering substances like wine and other related alcohols.

Therefore, the establishment of the Islamic system is necessary for the realization and achievement of these goals. Many Khilafat have passed, each working for the protection of these requirements. In our era, the Khilafah on the prophet method has proven this protection with its actions, which is observed by friend and foe alike.

On the other hand, if we look at the situation of the tyrannical systems, they have violated these objectives.

Therefore, there is no protection of the soul, wealth, religion, honor or lineage, or sanity as the Allah Almighty wants in those "systems".

Rather, any Islamic laws regarding their protection have been taken from the system or changed and other laws have been enacted instead.

This model exists in all these tyrannical countries, Arab or otherwise.

They are called Islamic, but their law is not Islamic but instead, democratic and republican.

In this regard, we specifically mention one country in the series of these tyrannical countries, which is the "Islamic Emirate" of Afghanistan, a country in

a country in the hands of mercenaries of the West.

In this country, which is made up of Rawafidh, secularists, communists, and Sufi polytheists, Islamic hudoods have been destroyed and changed into common laws. We have previously published examples of the laws applied in the name of their hudood in detail in various published magazines, articles, videos, and audio statements from al-Azaim Media Foundation.

For more information, refer to the relevant reference, but here we will mention a sentence that they recently imposed in various areas, including Jawzjan province, about which their spokesperson made such statements:

"Some time ago in Jawzjan province, a sorcerer was introduced to the court by the provincial department of the 'Ministry of Prohibition and Virtue and Complaints,' and finally the court sentenced him to eight years in prison."

So their court sentenced the sorcerer to only eight years in prison. Bear in mind that this isn't an extraordinary case, but is everyday business in the "Islamic Emirate". Some are given time in prison, some are released without any

charges. Now, let's come to whether the punishment for a sorcerer in Islam is imprisonment or murder. First, we need to give a brief explanation, Allah willing:

The Islamic Ruling on Sorcerers

There is a difference of opinion among scholars regarding the ruling on a sorcerer, if he is a kaffir or not.

The finding by Imam Malik, Ahmad, and Abu Hanifa - may Allah have mercy on them all - and everyone else is that the sorcerer is to be considered a kaffir, because Allah Almighty said :

"The two angels never taught anyone without saying, 'We are only a test for you, so do not become a kaffir.'" [Al-Baqara: 102]

Ibn Jarir said in his tafsir of this verse:

"The two angels do not teach any of the people what was revealed to them about the separation between a man and his wife until they say: We are only a test and a trial for the mankind, so do not disbelieve in your Lord." (Tafseer Al Ibn Jareer: 2/355)

Ibn Hajar - may Allah have mercy on him - said:



“The appearance of the Ayah is because they (the devils) have become kuffar through sorcery. By showing or teaching something, one does not become a kafir until that thing is kufr. In the verse, Allah said this in the words of two angels: 'We are only a test, so do not disbelieve'. It is indicated that learning magic is kufr, so practicing magic is also kufr, and thus this matter is clear.” [Fath-ul Bari: 10/255]

And the statements of those scholars who consider sorcerers to be kuffar:

Ibn Qudama - may Allah have mercy on him - said :

“Learning and teaching magic is forbidden, and we do not know of any disagreement among scholars. Our companions said: The magician becomes a kaffir if he learns and practices it, whether he believes it is forbidden (haram) or permissible (halal).” [Al Mughni: 300/12]

Dardir - may Allah have mercy on him - said:

“Imam Malik - may Allah be pleased with him - said: Learning and teaching magic is kufr, and even if one does not practice it, this is (still) clear in his pur-

pose. Given the glorification of devils and the attribution of beings to them, no rational person who believes in Allah can say that it is not kufr.” [Shar-hul Kabir Hashiyah: 4/302]

Muhammad bin Abdul Wahhab - may Allah have mercy on him - said:

“There are ten major nullifiers (destroyers) of Islam, seventh among which is sorcery, including that of envy and love. So whoever practiced sorcery or was pleased with it, he is a kaffir.” [Risalah Al Shahsiyyah Al-Jaza 6/213]

Shaykh al-Islam Ibn Taymiyyah - may Allah have mercy on him - said:

“Most scholars are of the opinion that the sorcerer is a kaffir and must be put to death, and the killing of the sorcerer was proven (done) on the authority of Umar bin al-Khattab, Uthman bin Affan, Hafsa bint Umar, Abdullah bin Umar, and Jundab bin Abdullah.

It is proven from Rizwan Allah. This is also the opinion of the scholars Ibn al-Arabi, Qurtubi, Qarafi, Ahmad bin Hamdan al-Hanbali, Sulayman bin Abdullah al-Shaykh, Hafiz al-Hakim, and Muhammad bin Ibrahim al-Shaykh -may Allah have mercy on them all. [Majmu'ul Fatawa: 29/384]

The second opinion on this issue is that of Imam Shafi'i - may Allah have mercy on him. He said that a sorcerer will utter what sorcery he has learned. So, if there were words of kufr in his magic, then he would be a kaffir, and if there were words that did not reach the level of kufr, then he would not be considered a kaffir.

Imam Shinqiti - may Allah have mercy on him - said:

"The investigation into this issue in detail:

If there is sorcery in which there is worship or respect for someone other than Allah, such as stars, angels, and other things that cause kufr, then it is unquestionably kufr. Among these is the sorcery of Harut and Marut, which is mentioned in Surah al-Baqara, which is unquestionably kufr, and this is also indicated by the words of Allah, the Exalted, saying:

"Never did Suleyman disbelieve, rather the devils disbelieved" [Baqara:102]

And His saying:

"The two angels never taught anyone without saying, 'We are only a test for you, so do not abandon your faith'"

[Baqara:102] And His saying:

"Although they already knew that whoever buys into sorcery would have no share in the Hereafter" [Baqara:102]

And His saying:

"And magicians can never succeed wherever they go" [Taha: 69]

"If the magic does not have words of kufr, like taking help from the matters of some other things, such as some oil and another matter, this is strictly prohibited, but the one who does it does not become a kaffir." [Adhwa' al-Bayyan 4/50]

The Punishment for Sorcery:

According to the Sahih statement, killing a sorcery is obligatory in both cases (i.e. whether he disbelieved or not), because it spreads corruption in the land, and brings separation between husband and wife, Therefore, if the sorcerer goes unpunished, society faces a great danger and corruption, and by killing him, his interests and people will be freed from corruption.

The reasons for this follows:

"On the authority of Bajala bin Abdah, he said: Umar bin al-Khattab wrote: "Kill every sorcerer and witch". He said: "We killed three witches." [Bukhari: 3156]



“It is quoted from Jundab who says: The Messenger of Allah ﷺ said: The hadd for a sorcerer is to strike his head with a sword.” [Tirmidhi: 5/383]

This hadith was brought by a- Tirmidhi and he said that it is Sahih, but the ruling is the Marfu hadith because the Companions could not say such a thing on their own.

“On the authority of Ibn Umar - may Allah be pleased with him - a slave girl of Hafsa had bewitched and cast a spell on her - may Allah be pleased with her - and then she confessed to it. Hafsa - may Allah be pleased with her- ordered Abd al-Rahman bin Zayd to kill her, and so he killed her. Uthman - may Allah be pleased with him - denounced that. So Ibn Umar - may Allah be pleased with him - said to him: Why do you say denounce Umm al-Muminin, when it was that woman who practiced witchcraft and then confessed? Uthman - may Allah be pleased with him - remained silent.” [Musannaf Abdul Razzaq: 1/179]

In a source, it is said:

“It is as if Uthman - may Allah be pleased with him - only denounced this because she was killed without his permission.” [Musannaf Ibn. Abu Shaybah: 10/135]

On the authority of Hammam bin Yahya, the governor of Oman wrote to Umar bin Abdul Aziz about a witch he had taken captive. Umar wrote to him: If she confessed, or a clear evidence rose up against her, then kill her. [Musannaf Ibn. Abi Shaiba: 10/135]

On the authority of Sa'id bin al-Musayyab: If the sorcerer confesses, he or she is to be killed. [Musannaf Ibn. Abi Shaiba: 10/136]

Hasan al-Basri said: A sorcerer is to be killed. [Musannaf Ibn. Abi Shaiba: 10/135]

Ibn Qadamah - may Allah have mercy on him - said:

The sorcerer's punishment is death. This was narrated on the authority of Umar, Uthman ibn Affan, Ibn Umar, Hafsa, Jundub ibn Abdullah, Jundub ibn Ka'b, Qais ibn Saad, and Umar ibn Abdul Aziz, and it is the opinion of Abu Hanifa and Malik - may Allah be pleased with them all - ..then he (answers this question): Does the magician (is to) seek repentance? There are two narrations for it: One of them: He does not ask for repentance, and this is the apparent meaning of what was reported from the Sahabah, as it was not

reported from any of them that they asked for the repentance of a sorcerer [Al-Mughni, Ibn Qudamah 8/153]

There is no disagreement among the Companions about killing a sorcerer. It is said that this issue reaches the level of consensus.

The bottom line is that the sorcerer is to be killed, whether he is a woman or a man, and there is no need to ask for istibah (request for repentance) from them.

Now let's come to the situation of the Taliban:

The Taliban gave a prison sentence to a sorcerer, and have given other punishments according to their whims. There is no basis in the Shari'ah for their actions, so we can say that they give these punishments based on laws they made by themselves.

In this regard, they have joined other tyrannical countries, which also punish the sorcerers with imprisonment, as stated in the tenth article of the Saudi anti-sorcery law, which will punish the sorcerer with five to ten years of Imprisonment.

According to Article 336 of Egyptian law, he is sentenced to three years in prison, and according to Article 461 of the Libyan law, the sorcerer is sentenced to imprisonment and a fine of 50 dinars.

Every such tyrannical countries have decided the punishment for the magician according to their own will, and the Taliban are no less than them in kufr and ridda, and that is why they also followed the footsteps of these countries and very arrogantly changed the prescribed punishments of Shari'ah to Western and democratic punishments, where sorcerers are not put to death.

They give them eight years of imprisonment, sometimes they release them, and sometimes they play other games with them.

They are just like the Jews, who also changed the hudood of Allah and set other laws in their place, such as if the adulterer married, his face would be blackened instead of being stoned, and made to ride a donkey. The Christians also followed suit and changed many laws of the Bible, and the other Christians had followed them in this alteration.



Allah, the Exalted, decreed kufr on them and said:

“They have taken their rabbis and monks as lords besides Allah” [Tawbah: 31]

The explanation of this Ayah is as follows in the hadith:

On the authority of Adi bin Hatim: He heard the Messenger of Allah ﷺ reciting this verse: **“They took their rabbis and monks as lords besides Allah, and the Messiah, the son of Mary, and they were not commanded except to worship one God, not There is no God but Him. Glory be to Him above what they associate with Him.”**

So I said to him: “(But) Surely we didn’t worship them.” Prophet said: “Didn’t they prohibit what Allah has permitted?... And They permitted what Allah has prohibited? (And you followed them?) I said: Yes. He said: “That is (your) worship.” [Ahmad, Tirmidhi.]

This hadith is a reason that the Jews and Christians become kaffirs. They obeyed their scholars in changing the laws. Likewise, in this time, anyone who obeys his leaders or scholars in changing the rules of Shari’ah, the ruling that applies to the Jews and Christians

applies to them, and they are also in kufr, as they take those leaders and scholars as their lords. This basic rule applies:

“Judgment revolves around its cause, (whether in) existence and non-existence”

That is, when the reason or cause of a judgment (hukm) is present, then an order will also exist, and if the cause or reason is not present, then the order will not exist.

Therefore, the reason in this verse is (التغيير مع الطاعة) That is, the Jewish and Christian scholars changed the commands of Allah and other people followed them. So Allah called their leaders as their Lords that they have deified.

Therefore, these existing tyrannical governments, especially the leaders and the scholars of the tyrannical government of the Taliban, also changed the boundaries and laws set by Allah Almighty and took for themselves the special attribute of Allah, which is to make laws, and replaced the Shari’ah punishment due the sorcerer with other state punishments.

boundaries and laws set by Allah Almighty and took to themselves the special attribute of Allah, which is to make laws and replaced the Shari'ah punishment of the magician with other state punishments.

Those who obey these altered laws, are taking their scholars and leaders as their lords and they became their worshipers, and therefore they became murtaddin.

Now it is their choice to be murtaddin and remain in the worship of their leaders or they turn to the service of Allah and repent.

This issue has become very clear to them, as they changed the fixed Shari'ah ruling by the Qur'an, hadith, and the law practiced by the Sahaba, and turned their backs on the laws of Allah, the Exalted.

This was only one example of the many commandments that they changed, which can be seen in detail in the books published by al-Azaim, the Media Agency for the Islamic Khilafah's Khusasan Wilayah.

We finish this article here, may Allah let this research of ours to lead the guidance of many people, Ameen.

THE REAL PUNISHMENT FOR SORCERERS IN ISLAM



DOG

Nests

INTERNATIONAL RELATIONS WITH THE TALIBAN





WHATEVER YOU CONDEMN, YOU PAY WITH

CORREMINATION



Allah ﷻ reintroduced a Muslim state and a just Khilafah after many centuries so that the Muslims could come together again and defeat the kuffar by waging Jihad in the way of Allah ﷻ. He gathered Muslims from many parts of the world around that state, and sometimes He established martyrs' bazaars and took into his fold as martyrs whomever He wished from among His servants, and sometimes He granted them conquests to destroy the kuffar and to relieve the hearts of the Muslims.

When the soldiers of the Khilafah waged war and mobilized against the systems of kufr in the world with the help and blessings of Allah based on the Islamic aqidah and manhaj, they began to push the tawaghit and their soldiers towards a dangerous, bitter end, filling them with great fear.

Seeing that their turn would come one day, the Jewish and Crusader countries immediately gathered together and convened emergency

meetings to exchange ideas to wage war against the Islamic State and the Islamic Shari'ah it had established.

When they saw that their soldiers and iron might were tossed around and incapacitated against the Islamic State like the wind tosses a leaf and incapacitates it, they realized that they could not overcome them in this way. So there was only one way left: the Sahawat who ostensibly claim that they are fighting for the word of Allah; that is, those who say "La ilaaha illallah" with their tongues, but who will act in accordance with their orders under the shadow of the tawaghit and will not keep the word "La ilaaha illallah" down their throats!

By fighting against the Islamic State with all their might and tongues, these allies plunged themselves into an unpredictable and unrelenting war of humiliation that would later engulf them. Wherever they were captured by the honorable soldiers of the Islamic State,



they immediately faced the judgment of Allah and wore the bitter face of death in humiliation.

HTS, al-Qaeda, and their brothers, whose continuity is being ensured in order to fight against the Islamic State and prevent the spread of the word of Allah on earth, have also assumed the role of Sahawat in the field of Sham under the orders of the murtaddin

While the Islamic State ruled their lands with Shari'ah, the leaders and shaykhs of the Sahwat to whom these murtaddin owe allegiance, have tried to prevent people from the Islamic State with slander and defamation, making videos and issuing false fatwas every week. In fact, one of their most prominent shaykhs exposed his deviant ways on more than one occasion, saying, "Even if the whole world says that the Islamic State is the truth and then joins their side, I will continue to fight against them".

When the lands of the Islamic State were brutally bombed by the crusader and murtadd

states, they claimed that the Islamic State and the Islamic Shari'ah it established were responsible for this, and declared that if they were abolished, the Muslims in Sham would be saved.

They could not even save the people of their lands from being bombed, slaughtered, and forced to flee by the crusader and murtadd states, even though they themselves refused to accept the Islamic Shari'ah and Khilafah, even to the point of fighting for the interests of the tawaghit.

When the Islamic State was hit with the heaviest bombardment by more than eighty countries, they scoffed that "they could not protect their towns from two mortars".

Today, in the territories under their control, they are bombed as they wish by no more than three crusader and murtadd states, on condition that they are humiliated and unable to respond, despite being in the ditch dug by the taghut.





The ones who insult our captive women in the al-Howl Camp, saying "your honor is polluted," and accuse Muslim women of adultery, when they catch Nusayri soldiers who covet their own mothers, sisters, and daughters, and would defile their chastity if they had the opportunity, they offer them what they do not offer anyone else and hand them back to the Nusayri army without any punishment. When the Islamic State ruled in their lands with Shari'ah rulings, such as cutting off the hands of thieves, stoning adulterers, punishing the perpetrators of the deeds of the people of Lot by throwing them from the highest buildings, and imposing the hadd on those who drink or smoke, they immediately began to slander them indirectly, saying that they were Khawarij and that these were the deeds of extremists. But they knew their own sons, and they knew that the Islamic State demonstrated the most correct establishment of the Islamic Shari'ah.

Although they claim to be fighting for this cause, they are corrupting the people of Sham by imprisoning thieves in the areas under their control according to the religion of democracy, releasing those who commit adultery and the deeds of the people of Lot on the condition that they receive money, and allowing them to drink alcohol secretly and smoke cigarettes openly.

Yes, both the Islamic State and civilians under their control were bombed.

But there is a big difference: the people in the Islamic State were killed under the shade of the Shari'ah, away from munkar, while the people in the areas of these opponents were killed away from the Islamic Shari'ah and forced to follow the tawaghit, thus losing their dunya and Akhirah.

In short, whatever they condemned against the Islamic State with slander and defamation, they continue to pay for it today by being condemned in their own towns.

Allah ﷻ is the Lord of heaven and earth. He ﷻ is the Knower of the hidden and the hidden of the hidden.

Praise be to Him ﷻ who has revealed the true faces of all the murtaddin and their supporters, the Sahawat, who are fighting against His ﷻ word in the world today, especially in the field of Sham, to the point that these Sahawat can no longer deny it and try to legitimize it in the name of Shari'ah politics or the interests of Muslims.

O Allah, we seek Your help to glorify Your word, to do righteous deeds in Your way, to earn Your pleasure, and to eliminate all those who associate partners with You. You are our Mawla and our greatest Helper.

We ask You, O Allah, to allow to arise those to carry your Shari'ah back to Sham, just as you brought to the surface the crimes committed by the Sahawat of Sham by giving them respite.

This is not difficult for you, O Owner of the Arsh!



The Taliban apostates boast that 38 countries have established international relations with them, while we boast that the fiercest tyrants of the whole world are united under 87 flags to fight against us.

KUFR

I S O N E N A T I O N

THE HIDDEN ENEMY OF THE UMMAH:

COMFORT





It was narrated from 'Amr ibn 'Awf al-Ansari that the Messenger of Allah ﷺ sent Abu Ubaydah to Bahrain to collect the jizya. Abu Ubaidah returned from Bahrain with the jizya he had collected. The Ansar heard that Abu Ubaydah had arrived and came to pray the morning prayer with the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ prayed and left, the Ansar stood in front of him, and when the Messenger of Allah ﷺ saw them in this state, he smiled and said: "I believe you heard that Abu Ubaydah came from Bahrain with goods." The Ansar replied, "Yes, O Messenger of Allah.

"Then the Prophet ﷺ said: "Rejoice and hope for what will make you rejoice. I swear by Allah that I do not fear poverty for you, but I fear that the world will be spread before you as it was spread before those before you, that you will compete for it as they competed for it, and that it will destroy you as it destroyed them." (Bukhari)

The words that spilled from the blessed lips of the Messenger of Allah ﷺ are still a warning to us today, centuries later. We heard them, we read them, but we never thought about whether the world is laid out





in front of us. After all, not all verses and hadiths are addressed to us, are they? If we read a verse or hadith about charity, we immediately think of the rich. If we read a verse or hadith about sins such as lying, adultery, interest, etc., we don't take it personally. When we look at which verse or hadith speaks to us, we do not take to heart neither the verses about those who are in Paradise nor the verses and hadiths about different rewards. We have to take an impartial accounting of ourselves in this regard. Although the Messenger of Allah ﷺ was sinless, he was always in a state of repentance, always in a state of giving, always in a state of serving the religion of Allah.

When he saw dark clouds in the sky, he would get worried and open his hands to the sky, begging with prayers. He placed prayer in every aspect of his life.

As Muslims, we are not aware of the test of having the world spread before us. We are offered poison in the form of gold and we sip it little by little, not even realizing that we are being poisoned. When we think of being a servant to the world, we immediately think of Karun. But we don't even realize that we are trying hard to be like him. Yes, Karun was very fond of his comfort. Allah ﷻ gave us an example of someone who lived thousands of years ago so that we can reason and not fall into the



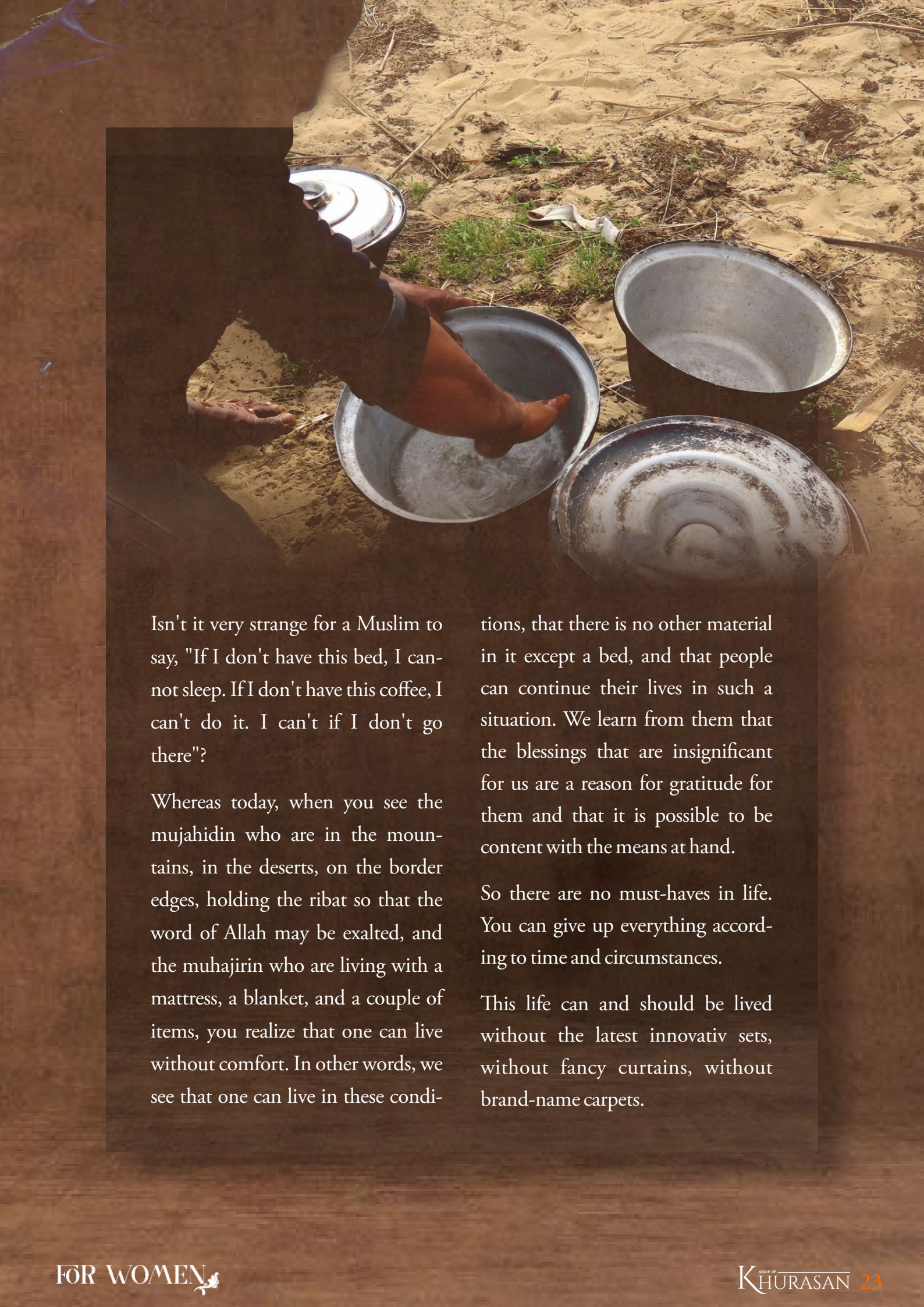
the mistake he made. While we are content to talk about the treasures of Karun, we fail to realize what we need to learn from that parable. Are those who invest in the world, who try to quench insatiably, not afraid that they will meet an end like Karun? Our Lord has brought this example to us in the Qur'an so that we do not fall into the mistakes of Karun.

We read that Abu Lahab's hand was always drying up, but we never take a lesson from the next verse that his wealth did not benefit him.

And those who are servants of their wealth will not benefit from their wealth. The wise Muslim is the Muslim who can earn Paradise with his wealth. We need to realize how far away we are from Paradise as we waste ourselves with the ambition to earn more worldly goods.

We tell the stories of the Companions' affliction. We even cry while telling them. But when it comes to giving, how many times do we sacrifice as much as the Companions? It is very easy to tell about the Companions. The real issue is to do what they did.



A photograph showing a person's hand and arm reaching into a large, shallow metal bowl filled with water. The person is standing on sandy ground with sparse green vegetation. Several other metal bowls and pots are scattered around, some containing water. The scene is set in a desert environment, likely a border area.

Isn't it very strange for a Muslim to say, "If I don't have this bed, I cannot sleep. If I don't have this coffee, I can't do it. I can't if I don't go there"?

Whereas today, when you see the mujahidin who are in the mountains, in the deserts, on the border edges, holding the ribat so that the word of Allah may be exalted, and the muhajirin who are living with a mattress, a blanket, and a couple of items, you realize that one can live without comfort. In other words, we see that one can live in these condi-

tions, that there is no other material in it except a bed, and that people can continue their lives in such a situation. We learn from them that the blessings that are insignificant for us are a reason for gratitude for them and that it is possible to be content with the means at hand.

So there are no must-haves in life. You can give up everything according to time and circumstances.

This life can and should be lived without the latest innovative sets, without fancy curtains, without brand-name carpets.



Are we too attached to the world? We buy and buy. We accumulate and accumulate. We hide and hide. But we never think that we will have to pay for it all. They are all entrusted to us. We make the mistake of taking it for granted.

If we pay attention to two concepts, believe me, a lot will change in our lives. Ihsan and 'Israaf.

When we eliminate waste from our lives, we will be very comfortable financially. We will be able to spend freely. We will get rid of our material problems. When we also place the concept of Ihsan in our lives, we will start to get rid of sins quickly. Our spiritual life will be in order.

So the solution is not very difficult. This life has been entrusted to us, hasn't it? So there is no need to embrace this world as if we will live in it forever.

"Yet We forgave you after all this, that you might be grateful."

[Al-Baqarah, 52]

O you who believe! Eat of what We have given you of that which is clean and lawful! And give thanks to Allah if you serve Him alone!"

[Al-Baqarah, 172]





CONTENTMENT

The Messenger of Allah ﷺ said:

"He who is a Muslim and is given only what he has been given and is content with what Allah has given him, he has surely found salvation."

[Muslim]

SIBLING QUARREL

The history of the murtadd Shia is filled with betrayal, tyranny, and treachery. They are enemies of the Islamic Ummah, and their danger is no less than that of the Jews. Their anti-America and anti-Israel slogans are only for their own political interests, and practically they are more loyal to the interests of the Jews and America than the Crusaders and the Jews themselves. Recently, the condemnation of the brutal violence practiced by the Jews in Gaza and the cries for help from Iran to support Gaza has been limited to the media only, with no practical form. Even if they took a practical form, it would continue to harm the Islamic Ummah and not bring an iota of good to the Ummah. When we reflect on history, the Shia are descendants of the Jewish Sabaeans.

Their entire history from their birth until now is dark, with not a century passing without betraying the Islamic Ummah. The Shia paved the way for the Mongol invasion of Baghdad, betraying the great conquerors like Muhammad bin al-Qasim, Qutaybah bin Muslim, and others. Even Salah al-Din al-Ayoubi did not liberate Palestine until he wiped out the Fatimid Shia state in Egypt. The betrayals and atrocities of the Shia in contemporary history are so numerous that the pen fails to record them. They facilitated the Crusader alliance to invade Afghanistan and Iraq, they perpetrated the worst brutality in Sham, and in Yemen and Lebanon, they issued fatwas for the mass killing of Sunni Muslims. Therefore, those who reject Umar ibn al-Khattab, the conqueror of al-Aqsa, and Salah al-Din al-Ayoubi, the hero

of al-Aqsa's freedom, and insult and revile them, cannot achieve the liberation of al-Aqsa by issuing false statements!

Look at the "Axis of Resistance" they have established. It supposedly exists to support the war in Gaza. What benefit has this axis brought to the Islamic Ummah so far? It has only corrupted people's religion and the world, without the Ummah seeing any good for even a day. However, the "enmity" between Iran and Israel dominated the headlines when Iran launched a verbal attack in response to Israel's bloody attack on the Iranian Embassy in Damascus. Then they glorify the attack, thinking they have liberated al-Aqsa!

One can observe the level of "enmity" between Iran and the Jews based on these attacks, and the extent of sincerity in their slogans. It would be foolish for one enemy to send a message to

another hours before the attack, thus telling him to prepare for the attack. They send messages about the attacks to their faithful allies on the front lines (Turkey and America), claiming that they will strike. The objective, however, is just to depict a fake enmity that has lasted for decades. Therefore, to protect the interests of America and the Jews in the region and keep the Shia as their protectors, they must continue to portray fake enmity. If this is not a portrayal of fake enmity, how could the enemy destroy top officials, safe places, famous leaders, and great military figures while sending rockets and planes into space that could pass through a country in ten hours? They cannot cross borders? And after a long time, when they finally reach the enemy's territories, there is not even bloodshed of animals!

But these Iranians can shed the blood of Sunnis in Iraq, Syria, Yemen, and Lebanon,





and they can subject them to all kinds of violence and rob them of their honor. This portrayal has an ulterior motive.

If the Jews in the region seek to build a Jewish state from the Nile to the Euphrates, the Shia also want to see the crescent Shia state from Tripoli to Mecca. Their common enemy is the Sunni Muslim believers. Now, if America and the Crusader alliance become obstacles to their wicked idea, they will start playing the game of fake enmity in the region, so that the Jews see their state in danger, and in this way, the Shia send this message to America and the world: "If you want to maintain your power in the Middle East and surrounding areas, you must surrender the land to us, since all other parties in the region, except us, are fierce enemies of America, the Jews, and the Crusaders".

In the Middle East, the United States and the international community do not want to destroy the Shia, their friends, as they have

significantly helped the international community in the fight against the Islamic State. This means that the main enemy of the Crusaders and the Jews in the Middle East, the Islamic State, is growing in strength and will cleanse the region of all Crusaders, Jews, and Shia, which the Jews and Crusaders never want.

The issue of al-Aqsa is the issue of the Ummah. If the land of the holy al-Aqsa is stepped upon by the filthy feet of the Jews, or if it is desecrated, there is no difference for the Islamic Ummah, as there is only one tyrant there replacing another.

The liberation of al-Aqsa is not in the hands of the treacherous Shia and their supporters, but its freedom lies in the actions of the mujahidin fi sabilillah. They will gather the tails of the Jews from the tawaghit in the region without any discrimination, then they will fight the Jews, killing them, so much so that every tree and stone will say, "O Muslim, come, there is a Jew behind me, come and kill him!"

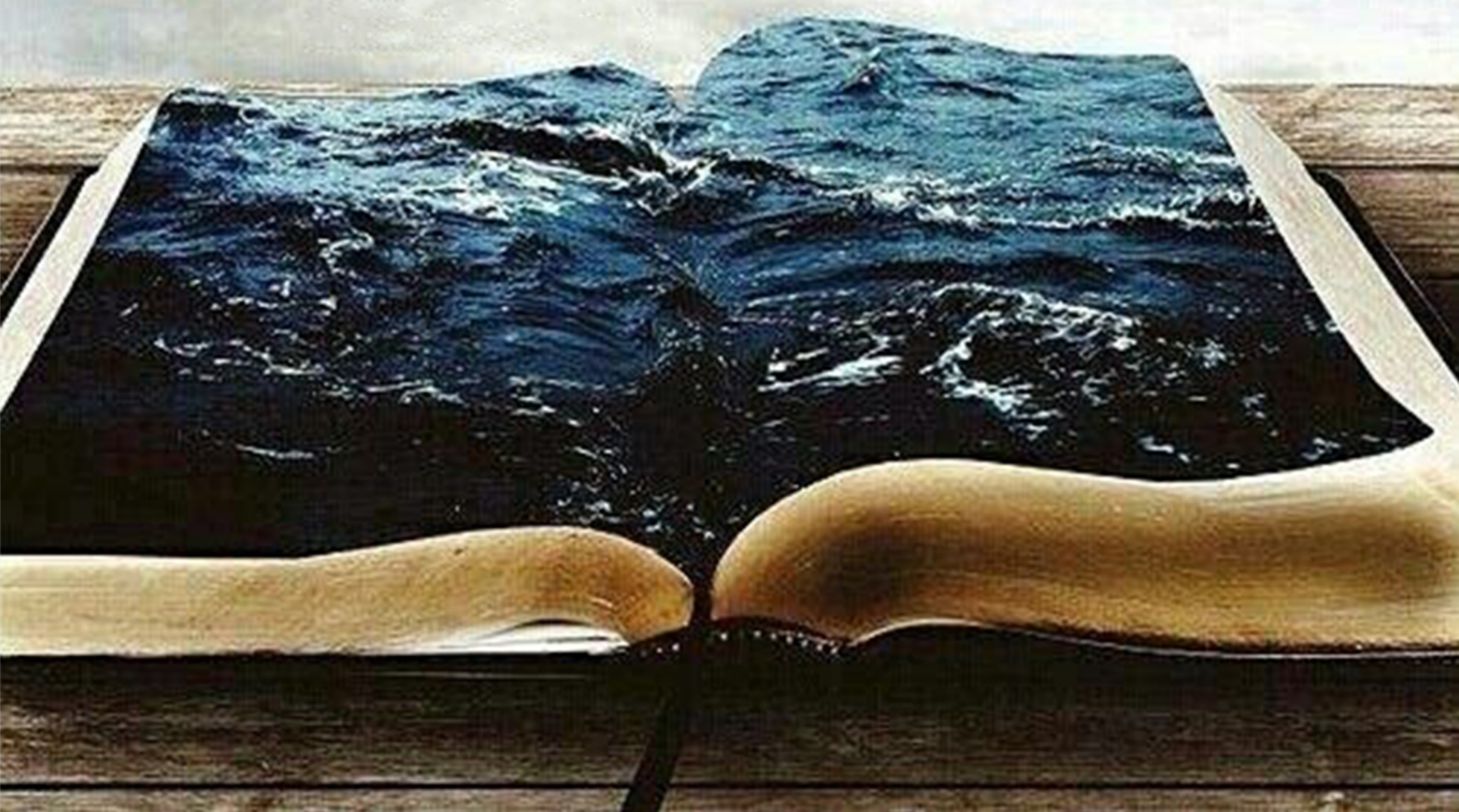
Therefore, only a Muslim can save the Islamic Ummah from the fitnah of the Jews. Those who witnessed the disagreements of the Ummah's ancestors with kufr, ridda, treachery, and betrayal cannot do so. The alliances of the Shia who have bolstered the "Axis of Resistance" only to fight Islam cannot do so. The organizations that believe in democracy, the United Nations, and the tyrannical organizations excluding Allah from rule cannot do so. Nationalist movements whose thinking, policies, and actions are limited within the borders of a homeland and prioritize nationalism over Islam cannot do so. Those who claim to be mujahidin, fighting to establish worldly laws instead of Allah's Shari'ah, cannot do so. Nationalist groups whose war standard is nationalism, not faith, cannot do so. Liberating al-Aqsa from the filth of the Jews is an action of those who believe in Allah, reject all tawaghit and oppressive organizations, and do jihad in the way of Allah to elevate His word and establish His Shari'ah.



LESSON

Don't you find it strange that the infidel Chinese government has warm and cordial relations with the Taliban while the Muslims in East Turkestan are fleeing from the Chinese tyrant and his oppression?

НИЖИМАН





Samurah ibn Jundub رضي الله عنه reported:

The Messenger of Allah ﷺ often used to ask his Companions: "Did any one of you have a dream?" So dreams would be narrated to him by those whom Allah willed to relate.

One day, he ﷺ said: Last night, I had a vision in which two men (angels) came to me, woke me up and said to me: "Let's go!" So I set out with them. We came across a man lying down and another man was standing over his head holding a big rock. He was throwing the rock at the man's head, smashing it. When it struck him, the stone rolled away and he (the thrower) followed it and picked it up. No sooner had he returned to the (first) man than his head was restored to its former state. The thrower then did the same as he had done before.

I said to my two companions: "Glory be to Allah! Who are they?" They said: "Let's go, let's go!"

So we proceeded on and came to a man lying flat on his back with another man standing over his head

with an iron hook. He would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that side, when the first returned to its normal state.

I said to my two companions: "Glory be to Allah! Who are these?" They said: "Let's go, Let's go!"

So we proceeded on and came across something like a Tannur (a pit, usu-



ally clay-lined, for baking bread)." I (the narrator) think the Prophet ﷺ said: "There was a lot of noise and voices in that oven". The Prophet ﷺ added: "We looked into it and saw naked men and women, and a flame was reaching up to them from underneath, and when it reached them they cried out loudly.

I asked: 'Who are these?' They said to me: 'Let's go, Let's go!' So we proceeded on and came across a river."

I (the narrator) think he said: red, like blood". The Prophet ﷺ added: "...and in the river, there was a man swimming, and on the bank, there was a man who had collected many stones. While the other man was swimming, the first man went up to

him. The former (who was swimming) opened his mouth and the latter on the bank threw a stone into his mouth, he then went on swimming again. Then again, he (the former) returned to him (the latter), and every time the former returned, he opened his mouth and the latter threw a stone into his mouth; the process was repeated".

I asked my two companions: "Who are these?" They replied: "Let's go, Let's go!"

We proceeded on until we came to a man with a repulsive appearance; the most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it.

I asked my two companions: "Who is this (man)." They said to me: "Let's go, let's go!"

So we proceeded on until we reached a garden of deep green dense vegetation with all sorts of spring flowers. In the middle of the garden there was a very tall man and I could hardly see his head due to his towering height.





Around him there were children in such an enormous number as I have never seen.

I said to my two companions: "Who is this?" They replied: "Lets go, lets go!"

So we proceeded on until we came to a majestic, huge garden, greater and better than any garden I have ever seen.

My two companions said to me: "Go up!" So I went up."

The Prophet ﷺ added. "So we ascended until we reached a city built of gold and silver bricks, and went to its gate and asked (the gate-keeper) to open the gate, and it was opened. We entered the city and found there men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen". "My two companions told those men to throw themselves into the river. There was a river flowing across (the city) and its water was milky white. The men went and threw themselves in it and returned to us

after their ugliness had disappeared, and they came in the best of shapes"

The Prophet ﷺ further added: "My two companions said to me: 'This place is Paradise of Adn, and that is your palace.' I raised up my sight and there I saw a palace, like a white cloud."

My two companions said to me: "That palace is your residence".

I said to them: "May Allah bless you both! Let me enter it".

They replied: "You will not enter it now, but you shall enter it (one day)".

I said to them: "I have seen many wonders tonight. What does all that I have seen mean?"

They replied: "We will tell you: As for the first man you came upon, whose head was being smashed with the rock, he was a man who learns the Qur'an and discards it, and who sleeps neglecting the enjoined prayers.

As for the man you came upon, whose was having the sides of

mouth, nostrils, and eyes torn off from front to back, he was a man who leaves his house in the morning and tells lies that are spread all over the world.

Those naked men and women you saw in the oven-like construction, they are the adulterers and the adulteresses.

The man who was given a stone to swallow was the eater of usury (interest).

..and the repulsive-looking man you saw near the fire, kindling it, and going around it, was Malik, the gatekeeper of Hell.

The tall man you saw in the garden was Prophet Ibrahim (peace be upon

him) and the children around him are those who died upon the Fitrah".

According to al-Barqani's narration:

"Were those who were born upon the Fitrah".

The narrator added: "Some Muslims asked the Prophet ﷺ: 'O Messenger of Allah, what about the children of the polytheists?'

The Prophet ﷺ replied: "And also the children of the polytheists".

The Prophet ﷺ added: "My two Companions added: "The men you saw who were half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them.""

Bukhari - Muslim



"Do not associate partners with Allah, even if you are cut into pieces and burned, and do not knowingly abandon the obligatory prayers."

"Do not investigate people's secret things, do not see their faults, do not quarrel, envy, and enmity, do not pull at each other..."

"O you who believe with your tongues but do not have faith in your hearts! Do not back-bite Muslims and do not inquire into their secret affairs."

Have mercy on those on earth so that those in heaven may have mercy on you."

"Hasten in good deeds."

ADVICE OF PROPHET

"O people: repent to Allah."

Beware of urine, for it is the torment of the grave."

Remember death, which cuts all pleasures like a knife!

"Do not hold grudges, do not envy one another, do not turn your backs on one another."

"Treat women and children with kindness. Do not cut down their date palms or destroy their houses."



WASAT
Ummah



Europe's experience with sexuality is strange. Greek civilization has a history of unrestricted sexuality. The practice of sexuality in society can be seen in the free sex of the Greek gods. It was the custom of the deva king Zeus to associate with one goddess after another - water goddesses - human beings. There was even a hint of homosexuality in Greek society from the obsession with the handsome boy Ganymede. Although monogamy was recognized in Roman society, even written into the Justinian Code, ancient Roman law also forbade keeping a wife and concubine together. But the result was that prostitution became rampant. As a result, despite legal monogamy, polygamy persisted. Even in Roman society, homosexuality was allowed and practiced.

Jews, on the other hand, followed a regulated sex life. Adultery-homosexuality was a capital offense. Polygamy was legal in Jewish society. In the case of multiple wives, the rules of wealth distribution are in the old Bible.

Jews, on the other hand, had a regulated sex life. Adultery-homosexuality was a capital offense. Polygamy was legal in Jewish society. In the case of multiple wives, the rules of wealth distribution are found in the Old Testament.

Anarchism

Then Europe entered the Middle Ages. Man-made Polyanian Christianity somewhat curbed the Roman promiscuity. Early Christians did not object to multiple marriages because Christ himself was a "Judean". But under the influence of Roman society, Christianity prescribed monogamy. The scholar St. Augustine (d. 430 A.D.) said, "We are not permitted at this time to take more than one wife, according to Roman custom. According to Father Eugene Hillman, polygamy was forbidden in the Roman Church.

It was for our society. But as a religious philosophy, Christianity took a stand against human nature with regard to sexual intercourse.



For those who want to be religious, who want to achieve ultimate spiritual success by pursuing religion, the main obstacle on this great journey is the world. Man stumbled into the unholy world because of Adam's original sin, which is inherent in every human being. In order to be freed from this sin and become a beloved of Christ, the needs and pleasures of this mortal, hateful world must be suppressed. One must leave worldly relations and wealth and choose the monastic life; priests and nuns cannot marry all their lives. They began to search for heaven by abstaining from water, by constant fasting, by suffering in various ways, by depriving themselves of human needs, by depriving their relatives, and by acquiring wealth in the name of the Church. Anarchism took a terrible form. The Greek philosophy of the separation of spirit and matter and incarnationism led to Christianity. Completely detached from its education. Allah mentions in the Qur'an: **"They invented for themselves 'Rahbaniyat' or asceticism. I**

have not decreed upon them" [Surah Al Hadid 57:27]

Thousands of people accepted Vairagya for salvation. William Edward Leekey in his book History of European Morals states.

How many people practiced asceticism under a priest, let us see a sample:

- St. Pechomius- 7,000

- St. Jerome - 50,000

- One abbey in Nitria- 5,000

- St. Perapian- 10,000

-Almost everyone in the city of 'Oxyrhyn-chus' in Egypt. 20,000 virgins and 10,000 monks

-By the end of the 4th century, the number of monks and townspeople in Egypt was almost equal.

If we don't say a little bit more, you can't really understand the terrible spirituality of that time.

To understand why Europe today sees religion



as the enemy, we need to know these stories. From Leekey's account come the methods of practicing Stoicism.

- Eating only 1 loaf of bread a day for 30 years
- Living on only 5 figs a day
- Cutting one's hair once a year, wearing dirty clothes, fasting until one's eyes are blurred
- Giving the fly a chance to bite the body
- Carry 80 to 150 pounds of iron in your body at all times.
- 3 years of living in a dry forest
- 40 days and 40 nights in thorny bushes
- 40 years sleeping without touching a bed
- Not eating or sleeping for a week
- Not touching water. Touching water, washing feet, washing hands is considered a sin.
- Tying the rope to the body in such a way that the body is cut and the insects bite.
- Standing for one year without sitting.
- Never to see family members again.

Contrast

This impossible renunciation of the world seemed humanly impossible. Part of society continued to be hyper-consumerist, including the central authorities of the Church. On the one hand, the demonic suppression of illusion-love-demand in churches-monasteries. On the other hand, the flood of wickedness in the city. This impossible life could not be maintained even by the clergy. St. Bernard said: "If the Church is deprived of honorable marriage, it will be driven to illegitimate mar-

riages, sexual relations with close relatives, and all other impurity and wickedness. His words were ignored by the priests. In fact, the monasteries became hotbeds of clandestine but unbridled sex. Cohabitation with virgins and the free flow of wealth drove even the abbots to sensual worship. The pope's punishment was transfer to another monastery or forced retirement. As a result, the status of the priests began to decline with the common people and the royal power. The hatred is so intense that the monks become abusers and even hated to this day.

Under the guise of religion, Christians indulge in unlimited pleasure, worldliness, and sensual pleasures. The Church owned one-third of the wealth in Germany and one-fifth in France. But the Procurator General of Parliament calculated in 1502 that the Church owned three-fourths of France. The Church owns one-third of the land in Italy.



Thus began the intellectual movement of 'the Enlightenment' in a Europe ravaged by priestly immorality, centuries of witch-hunts, the bubonic plague, Church-supported feudal tyranny, and Catholic-Protestant wars. People rejected false Christianity and returned to the old identity of Europe - "Greco-Roman materialism-consumerism". Humanist religion, materialist philosophy, capitalist economy, consumerist lifestyle, secular society-state came together to form a new civilization - Western civilization.

During the colonial period, this civilization returned to Europe all over the world. This civilization was imposed on the natives unwillingly through power, education and laws. The "civilized natives of this civilization" are in power in every country today. We, who claim to be Muslims, are also the children of this civilization, which is against the principles, philosophy, goals, and results of Islam in every line, word by word. Every call of this "civilization" is a melody of blasphemy, its religion is a blasphemy, its philosophy is a blasphemy, its economy is a blasphemy, its way of life is a blasphemy, its socio-political thought is a blasphemy. Every call of this is a call to deny Allah Almighty, every statement is a statement to deny the Messenger of Allah (pbuh) and to give priority to human knowledge. Behind each of his sweet words is the expression of oppression-deprivation-greed-pride. This western capitalist-materialist-consumerist system is the ultimate competition and pride of mankind against the all-beautiful system given by a single Almighty Creator.



Islam: Moderation

Ideologically, Islam lies between super-prophetic Christianity and super-materialistic Western civilization. Allah Himself addressed Muslims as a "moderate" Ummah. Spirituality in Islam does not abandon the worldly desires, but brings spirituality into them. Allah wants to make it easy for you" [Al-Qur'an] The reader can understand the matter only if he thinks a little.

"Do not destroy yourselves with your own hands" is a well-known principle of Islam. Do not do anything that leads to destruction, loss, or unnecessary suffering.

- Postpone the congregational prayer when the food is ready.
- Eating sahour as a reward is encouraged. One may eat as late as possible.
- Breaking the fast should be done as soon as possible for more reward.
- Intercourse with wives is allowed on the night of fasting.



"All innovation is innovation, all innovation is misguidance, all misguidance is in hell" [8]. Salvation cannot be sought by creating a new method for oneself. Allah Almighty cannot be found by doing something extra. Salvation will not be found, on the contrary, hell will be found. See the Hadith of 3 Companions below.

- Giving up attraction will not lead to spiritual progress. Proper nurturing of attraction is the ultimate liberation.

- Heaven is under the feet of the mothers.

- Father is the gate of heaven.

- The greatest believer is who behaves well is the one who treats his wife well. To provide for the wife is the best of charity.

- The promise of Paradise in raising a daughter.

- A good child is blessed with charity.

- The right of the neighbor is so much talked about that the Prophet feared that the neighbor

might become an inheritor.

All the best practices of salvation and spiritual progress must be done within this human society.

- The practice of science

- Salaat in congregation

- Obligation to Friday and Eid prayers

- Charity, such as feeding the poor

- Jihad

The Prophet of Islam declared: For every prophet there is a type of disobedience. And the disobedience of my Ummah is Jihad in the way of Allah Ta'ala. The purpose of Jihad is to conquer new lands and establish the system of life given by Allah Ta'ala, so that justice is established in the law-economy-society-culture-customs of that region, people live happily in this world and know the path of happiness in the Hereafter. That is, the highest spiritual



elevation is attained in the establishment of worldly rules. This is the way to attain the ultimate closeness to Allah by establishing justice in the world, not by keeping away from the world. The Prophet said: The closest way to Allah is Jihad in the way of Allah. No deed can even come close to the deed of jihad as a means of approaching Allah. The highest deed is to be done among people, not as an individual.

And like the materialists, the acquisition of wealth at any cost and the blind pursuit of worldly needs cannot be done. Unbridled luxury makes people inhumane. More luxury leads to extravagance, which paves the way for oppression and sin. The Prophet ﷺ, may Allah bless him and grant him peace, said, "Love of the world is the root of all sins." Keeping in mind the accountability of the Hereafter, one must use the world, live in the world, but cannot be a lover of the world. You can't forget everything behind the world. Ibn al-Qayyim (Rahimahullah) has a beautiful saying: "Be the

children of the Hereafter, not the children of the world; children follow their mothers." Imam Ghazali said: "The boat moves in the water, but when water comes in, it sinks. We will also walk in the world, but won't let the world enter the heart."

In Islam, every worldly work is a stepping stone to spirituality. Every worldly work is a religious work, the work of the hereafter. Unlike Christianity, Islam does not recognize the distinction between religious work and worldly work. Private practice, toileting, cutting one's hair after conjugal intercourse, dressing, raising children, business, justice, constitution, government, waging wars - every work a man has to do is also a religious work. If one follows the principles shown by Allah and the Messenger, then eating becomes worship, dressing becomes worship, running the state and society becomes worship, and the work of the hereafter is the work of religion. For these, too, one receives a reward, comes close to Allah, and can expect a great reward for them after death.



Sexual Desire in the Eyes of Islam

Christianity has made marriage and cohabitation an obstacle to spirituality. Those who wish to attain spiritual elevation must abstain from marriage. Even today, the fathers and nuns of the Church observe the vow of virginity. In Islam, on the other hand, marriage fulfills half of spiritual elevation.

The Prophet (peace and blessings of Allah be upon him) said:

“When a man marries he has fulfilled half of the religion; so let him fear Allah regarding the remaining half.” [Mishkat al-Masabih 3096]

People are controlled spiritually, familially, socially; That is the natural way.

Islam is a self-sufficient way of life. It contains instructions for anticipating and solving problems in every area of life. All areas of life that people have to face. In every such step, personal, physical, mental, family, socio-economic, legal and governmental, Islam shows the way to avoid the problem. For Islam is not a creation of man. Islam is the gift of the One who is the Creator of our biology, the Creator of our psychology, the Creator of our past-present-future, the Creator of space-time, the Creator of the laws of nature. Creator of all visible and invisible creations. It is He who has given man such a living system, which will find a peaceful life by maintaining the balance of man-animal-vegetation-environment-creative world, and will ensure great success in the life

after death.

Of course, we will use the material success of the science and technology of Western civilization. But a Muslim cannot take his religion (rules of conduct) from the West. He can't live according to Western standards of good and evil. Especially the post-World War II capitalism-driven Western society and Western society-influenced science are completely anti-nature. Against human biology-psychology, against environment-ecology, against the natural tendency of human unity and organization (family-society). This profit-driven civilization is leading humanity into an uncertain future. The more you stay away from Western society, sociology, social concepts and any 'social concept influenced new research', the better your life will be. The more you, your body-mind, your family, the more you, your body-mind, your family will be safe from the paws and crushes of capitalism. You will live a happy and fulfilling life. And on the contrary, the more you spend your life surrounded by revelation (Qur'an and Hadith), the more you will spend your life in peace and tranquility, and in the hereafter you will be free of any tension.

They will not understand this simple thing even after trillions of dollars of research.

But you will understand it thanks to our precious faith.

Praise be to Allah who chose Islam as our religion.

Alhamdulillah A'la Dinil Islam.

THE FIRST COMMANDER-IN-CHIEF TO CONQUER JERUSALEM

ABU UBAYDAH IBNI JARRAH

رَضِيَ اللَّهُ عَنْهُ

HEROES OF ISLAM





The commander Sahib Abu Ubaydah ibn Jarrah ؓ was born in Mecca forty years before the Hijrah and belonged to the al-Harith ibn Firf (Balharith) clan. Thus, in his lineage is Fihr, the tenth grandfather of the Prophet ﷺ. The Quraysh valued Abu Ubaydah ؓ because he was one of the few people in Mecca who could read and write during the Jahiliyyah era.

Abu Ubaydah ؓ became a Muslim through Abu Bakr in the days when the Prophet ﷺ had begun to call people to Islam and had not yet entered Dar al-Arqam.

He made great efforts to promulgate Islam and for this reason, he was subjected to heavy pressure and punishment from the Quraysh. When the torture became unbearable, he joined the second Hijrah to Abyssinia in 616 and later returned to Mecca. Abu Ubaydah ؓ then made hijrah to Medina and was one of the few Muslims who made hijrah to both Abyssinia and Medina.

The Prophet ﷺ established close ties between him and Sa'd bib Mu'az ؓ from the Ansar in the practice of the Ansar-Muhajir brotherhood after the Hijrah.

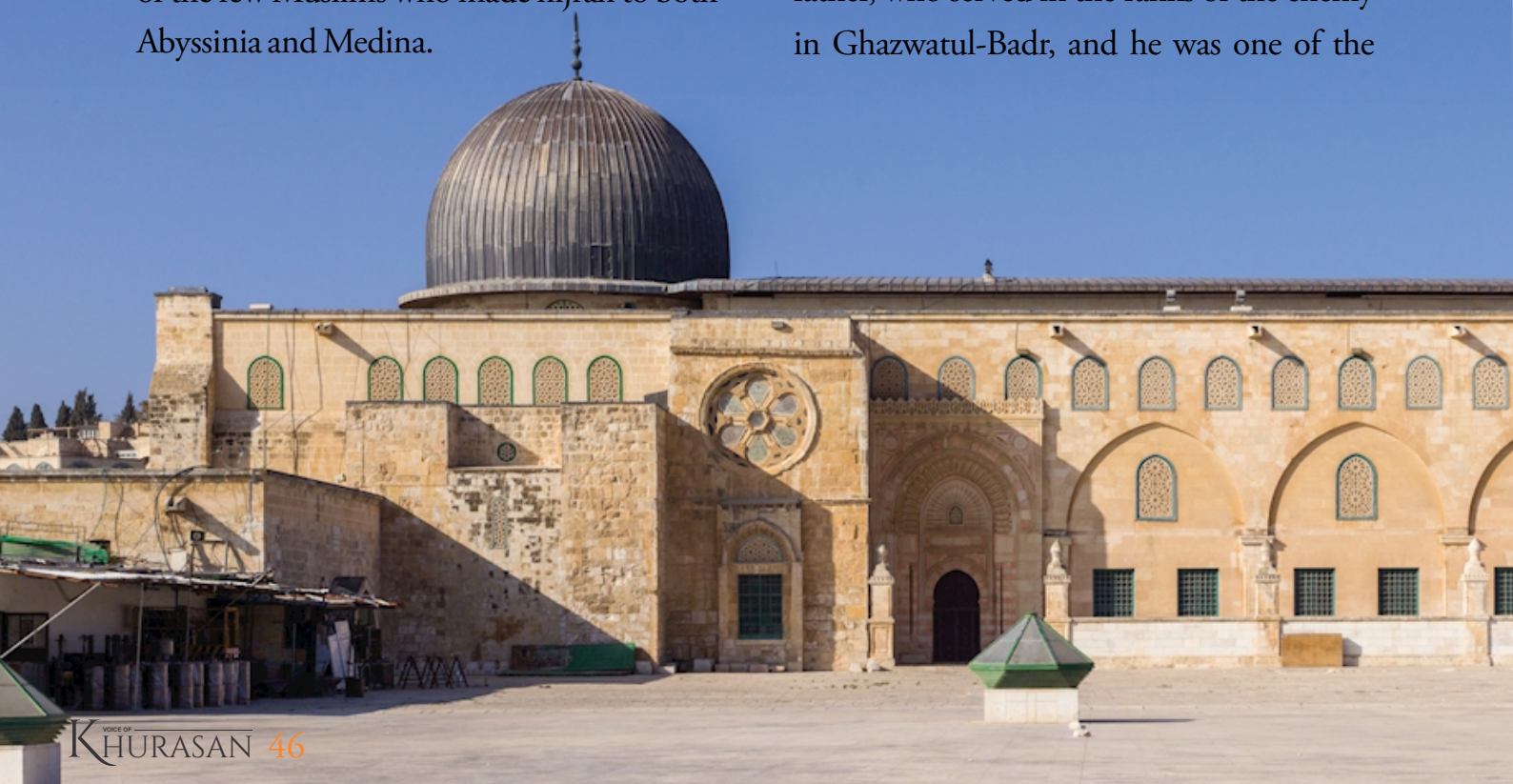
He is one of the ten Sahabah who were given the glad tidings of Jannah while he was alive.


Abu Ubaydah ؓ was an exemplary person who was highly skilled in trade, horseback riding, archery, and swordsmanship.

Abu Ubaydah ؓ was active in the call to Islam, and the military and administrative fields as well during the period in Media. At that time, the Prophet ﷺ appointed him as the commander of the saraya.

The Most Beautiful of Hetams

Abu Ubaydah ؓ was present with the Prophet ﷺ in all the ghazawat in which he participated. He even fought against his father, who served in the ranks of the enemy in Ghazwatul-Badr, and he was one of the



few people who did not leave the side of the Prophet ﷺ during the fiercest phase of the Ghazwatul-Uhud. However, despite all his efforts, a stone thrown by a mushrik named Utba bin Abi Waqqas, who was known for his skill in throwing stones at his target from a distance and who had sworn to kill the Messenger of Allah ﷺ, broke two of the Prophet's front teeth and split his lower lip. Another mushrik, Ibn Qami'ah, who also made an attempt on the life of the Messenger of Allah ﷺ, came close to his helmet and shattered it with a sharp sword blow. The two iron rings of the shattered helmet pierced the blessed cheeks of the Messenger of Allah ﷺ and his face, which was very sore and bleeding profusely, and he fell to his knees. The iron rings of the helmet that were embedded in the face of the Messenger of Allah ﷺ were deep, so it was difficult to remove them. Abu Ubaydah  had to use his teeth like pliers to remove the rings in a single instance, as removing them with his hands would hurt the

Prophet more. Standing at the bedside of the Messenger of Allah ﷺ, who was lying on the ground, he knelt down and first grasped the rings on his right cheek with his teeth and pulled them off quickly. The ring was free, but one of Abu Ubaydah's front teeth came out with it. Abu Ubaydah put the ring to one side and he wiped the blood from his face and mouth. Seeing this, Abu Bakr could not bear it and asked him to leave him to remove the second ring, but Abu Ubaydah had to finish what he had started. This time, he turned to the ring on the Prophet's left cheek, grasped it firmly with his teeth, and removed it quickly and in one swift motion. This time he lost another of his front teeth. Abu Ubaydah was bleeding from his mouth because of his two broken teeth while weeping for the Messenger of Allah ﷺ and wiping the blood from his face. From that day on, Abu Ubaydah continued his life without his front teeth and as a result, he could not pronounce some letters while reading the Qur'an and speaking.





The Arabs used to condemn those whom they called "hetam" because they had no front teeth, but Abu Ubaydah رضي الله عنه was not condemned by anyone for this reason.

It was said about Abu Ubaydah رضي الله عنه: "He is the most beautiful of hetams." He was also the most valuable of the people with this characteristic. While toothlessness makes a person ugly, some of the Sahabah praised Abu Ubaydah رضي الله عنه, because he sacrificed his teeth for the sake of the Messenger of Allah ﷺ, and said that he became much more beautiful after he lost his teeth at Uhud.

EMIR OF THE UMMAH

The Messenger of Allah ﷺ showed how much he valued Abu Ubaydah by saying, "Abu Ubaydah is a beautiful person" (Tirmidhi, Menakib, 32). The Messenger of Allah ﷺ said, "Every ummah has its trustee. The trustee of this um-mah is Abu Ubaydah" (Bukhari, Fedayil al-Ash'abi an-Nabi, 21).

When the Yemenis asked for a trustworthy teacher to teach them Islam, the Messenger of Allah ﷺ took Abu Ubaydah رضي الله عنه by the hand and said: "This is the most trustworthy person in this Ummah." Then he sent Abu Ubaydah رضي الله عنه to them.

Umar was one of those who watched this scene with envy. From Umar's perspective, here is what he experienced before the event: A delegation from the Christians of Najran came and asked the Messenger of Allah ﷺ for a trustworthy guide, and the Prophet ﷺ said, "Tomorrow after the noon prayer, I will appoint a trustworthy person from among my Sahabah to be your guide". Hearing these words and desiring so much to be of the aforementioned qualities, Umar was so excited that he could hardly make it to the next day. He did not sleep a wink that night, and on the day in question, he went early for the noon prayer and took his place in the front row, where he thought the Messenger of Allah ﷺ would easily recognize him. The Prophet ﷺ, who was leading the prayer, turned to the congregation and searched for someone with his eyes. Umar رضي الله عنه kept making an effort to make the Messenger of Allah ﷺ see him by pretending to rise slightly. However, Umar's efforts were in vain. The Messenger of Allah ﷺ called Abu Ubaydah رضي الله عنه, whom he called "the Amir of the Ummah", who was two rows behind him, and gave him the task.

From time to time, the Prophet would refer those who wanted to learn knowledge to Abu



Ubaydah, who was a good student of the Qur'an. Indeed, Abu Sa'laba came to the Messenger of Allah ﷺ one day and asked him to send him to someone who would guide him. The Messenger of Allah ﷺ said, "I am sending you to someone who will improve both your knowledge and your morals," and told him to go to Abu Ubaydah ﷺ.

During the reign of Abu Bakr ﷺ, Abu Ubaydah ﷺ, initially managed the financial affairs of the state. Later, he was appointed commander of one of the armies sent to Damascus. He was appointed commander-in-chief of the armies in this region by 'mar in place of Khalid bin Walid. During this period, many cities in the Damascus region were conquered, notably Damascus, Homs, Hama, Latakia, Aleppo, Antioch, and Jerusalem. Abu Ubaydah ﷺ then governed the conquered areas as the governor of Umar until the end of his life.

The First Commander to Conquer Jerusalem

The period of Islamic rule in Jerusalem began in 638 when Umar personally took the keys of the city from the Patriarch. The Islamic armies under the command of Abu Ubaydah bin Jarrah ﷺ, who besieged Jerusalem, did not refuse the request of the people of Jerusalem to surrender the city, and informed the Khalifah of the situation. At Abu Ubaydah's invitation, Umar ﷺ came to Jerusalem and took over the city from the Patriarch.





Once, Umar رضي الله عنه wanted to see with his own eyes how his appointed governor lived, so he went to visit him at his house. The Amirul-Muminin entered the house and saw only his sword, armor, and a piece of leather. When Umar رضي الله عنه asked him, "Do you have nothing else?" he replied, "This is enough for my needs." Umar رضي الله عنه, his eyes filled with tears, said, "O Abu Ubaydah, the world has changed everyone, but it has not changed you".

Abu Ubaydah رضي الله عنه was a Sahib of virtue in every respect. He feared Allah and followed the Sunnah of His Messenger ﷺ. The fear of Allah was dominant in all his actions. He was extremely modest. When he was governor of Damascus, he used to say: "I am from the Quraysh. But there is no one with red or black skin who is superior to me in piety, so that I do not say, 'I wish I were in this man's body!'"

Abu Ubaydah رضي الله عنه was extremely generous. He used to distribute whatever he had to the needy. Once, Umar رضي الله عنه sent him 4000 dirhams. He told the messenger to be careful what Abu Ubaydah رضي الله عنه would do with the money. When the messenger delivered the money, Abu Ubaydah رضي الله عنه distributed it to the needy.

Devoted to his duty with all his soul and inflamed with love for the Messenger of Allah ﷺ, Abu Ubaydah رضي الله عنه used to look after those under his authority as if they were his own children.

Abu Ubaydah Ibni Jarrah رضي الله عنه was one of the ten Sahabah who were given the glad tidings of Jannah when he was alive, and he was given the honorific, "the Amir of the Ummah". Indeed, he participated in all the battles and his heroism is engraved in memories.

He participated in all the ghazawat alongside the Prophet ﷺ and he was honored with the following Hadith of the Prophet ﷺ:

"Abu Bakr is in Jannah, Umar is in Jannah, Uthman is in Jannah, Ali is in Jannah, Talha is in Jannah, Zubayr is in Jannah, Abdul-Rahman ibn Awf is in Jannah, Sa'd ibn Abi Waqqas is in Jannah, Sa'id ibn Zayd is in Jannah, And Abu Ubaydah ibn al-Jarrah is in Jannah".

Abu Ubaydah ibn al-Jarrah رضي الله عنه died of the plague in the 18th year of the Hijrah at the age of 58.

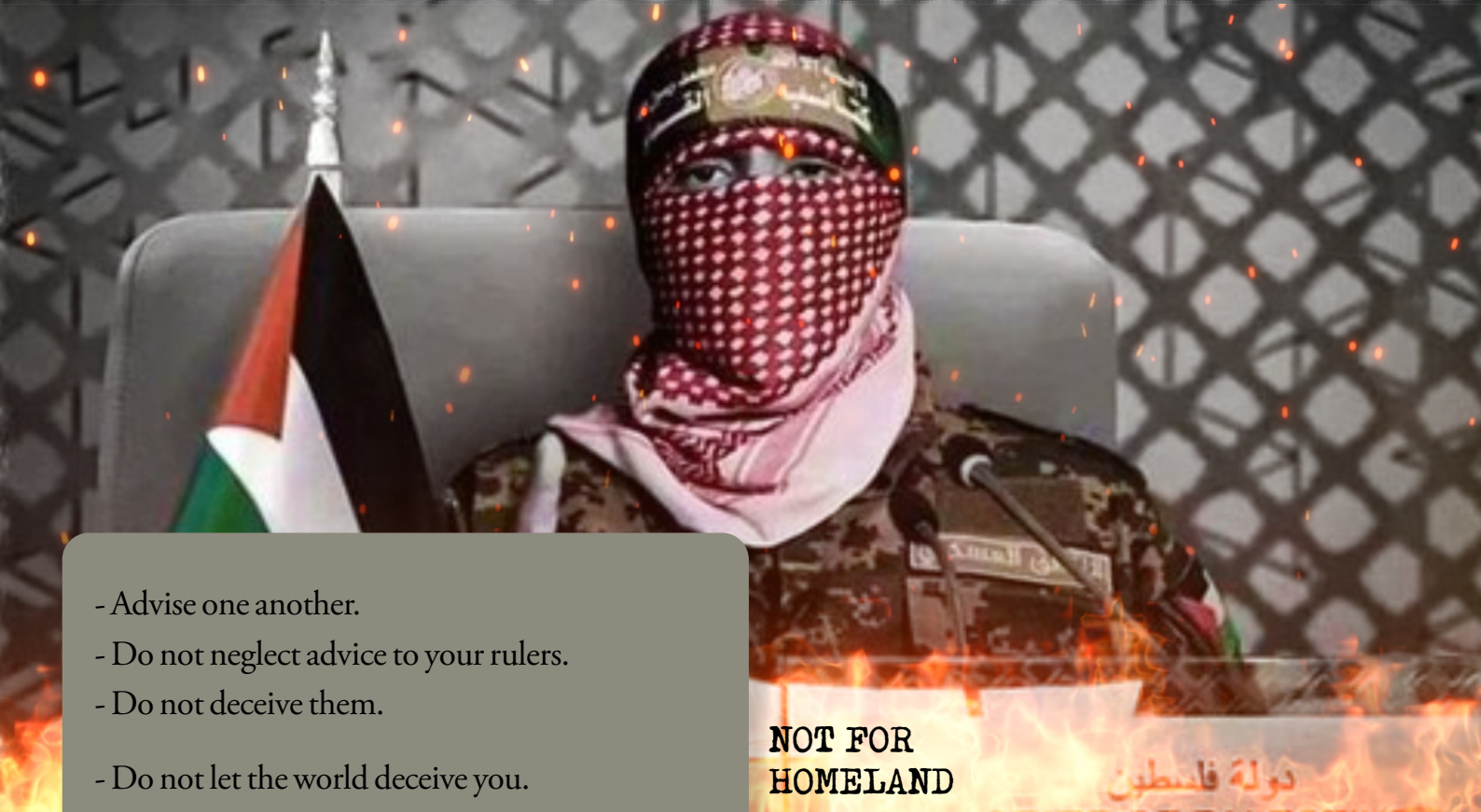
Abu Ubaydah ibn al-Jarrah's رضي الله عنه Advice to Muslims

Sa'id ibn Musayyib narrated:

When Abu Ubaydah رضي الله عنه was struck down by the plague in Jordan, he called the Muslims who were there and gave them the following advice:

"I will give you some advice, and if you accept it, you will always be happy.

- Perform the prayer properly.
- Fast during Ramadan.
- Give your Zakat.
- Do your Hajj and Umrah.



- Advise one another.
- Do not neglect advice to your rulers.
- Do not deceive them.
- Do not let the world deceive you.

NOT FOR
HOMELAND

دولة فلسطين

Even if a person lives for a thousand years, as you can see, there is no way he can avoid being in my condition. Allah has ordained death for the children of Adam. They will surely die. The wisest of them is the one who obeys his Lord the most and prepares well for the Day of Reckoning. Peace be upon you and the mercy and blessings of Allah! O Muaz ibn Jabal, you lead the prayer," and then Abu Ubaydah joined his Lord, may Allah be pleased with him.

These exemplary figures from the stars of the Ummah lived for the religion of Allah, for the pleasure of their Lord, and sacrificed their lives for this cause. The Abu Ubaydah of yesterday did not fight for his homeland, tribe, or the religion of kufri democracy. There are many examples for us from the lives of these stars. Blessed are those who take an example and follow them!

FOR ONLY
RELIGION OF ALLAH





O Muwahhid Brother!

Muslims;

- Starving to death in Palestine,
- Burned alive in Baguz,
- While being subjected to unimaginable tortures in East Turkistan,
- While the Ahl al- Sunnah was being destroyed in Afghanistan,
- While they are being brutally slaughtered in Bangladesh, Myanmar, India, Syria, Iraq, Russia, Pakistan and at the hands of the world's most cruel tyrants,
- When we cannot find an inch of land to live as Muslims,

WHERE WERE YOU?

I was playing a war game on the computer.

I was having a cup of tea in the cafe.

I was waiting in line to buy the latest phone.

I was busy buying a house in the land of infidels.

A person is walking away from the viewer on a dark, paved path that leads towards a bright, hazy horizon. The person is carrying a bag and a white container. Above them are three wooden signs pointing in different directions. The top sign points right and says "WHICH", the middle sign points left and says "WAY", and the bottom sign points right and says "TO GO?". The background is a dramatic sky with clouds and a bird flying in the upper left.

WHICH
WAY
TO GO?

ON THE PATH OF BEING A

FAITHFUL

S E R V A N T

3



On his way back home, he did not know where he was going. He had the suitcase in his hand again, but this time it was filled with emptiness and stuffed with broken pieces. His only concern was the "self" and the servants who would satisfy the self. Such is the state of mind that sustains human beings, and if this building block allows itself to be shaped as a person wishes, one day it will lead its owner to the end of the barrel. But the finger on the trigger is not someone else's, but one's own. Decisions have been made and the so-called suffering is over. The truth is that it is a road of no return. If the trigger is pressed, one begs and pleads to return to the world, and promises that one's head will never leave the prostrate position, but it is in vain. Just like when we throw a stone into water and the ripples grow from the inside to the outside, one has

to start with oneself. Tawhid is the only thing that will blossom and correct the psychology first and then the beauty that follows in a series. This is Islam itself.

Back then, questions were always asked in fights with so-called Muslims. Nothing has changed now. Why are there stars? What are their names? Why is the Qur'an not in Turkish? Why don't we know everything? With such questions that only the weak would ask, fights would be fought and end with nothing changes. However, today, even automobiles, a man-made object, are made up of 30 thousand parts and we don't know the names and functions of any of them except for certain pieces. These details are known to the people who made that car. Just for a photograph of the sky, years of work and millions of dollars are spent.

It takes months to discuss whether a planet millions of light years away exists or not. But we humble humans are questioning the greatness of Allah. We think we can master everything with our limited memory and simple brain. We never think that the engineers who make cars craft it out of 30 thousand parts and they sell it for a certain price so that people can move from one place to another comfortably. We never think that Allah, who created this universe, the stars, the seven layers of sky, has put the pieces together and put them at our service. The only way for us to reach the hereafter safely on our journey in this worldly vehicle is to serve Him. That is the price for this blessing. We will all arrive at that final destination whether we want to or not. Either we pay the price or we don't. Either we will crawl in

pain from temporary torment to eternal punishment, or we will reach that destination safely in the comfort of our servitude. The only way to reach the beautiful Paradise of our Lord is through our property and our lives, which are the fuel of this vehicle. Paradise and eternal happiness are not so easy to obtain. We cannot aspire to Allah's Paradise without making any sacrifice in this world where not even a human being can give a free vehicle. Can we ask for the Paradise that the Companions asked for by making countless sacrifices without any labor? One should take stock of oneself. Either he should help Allah's religion by struggling or, as Moses' people said, **"You go and fight with your Lord."** We wait here, or in other words, we wait here for the birds of Ababil. But we wait a long time.





This cause (Islam) will be elevated by the joining of the pen, the sword, and the mercy of Allah ﷻ. This cause will rise on the shoulders of brave people, not cowards. As a matter of fact, it has always been so since its inception. This cause will not be elevated by the marketing of religion by charlatans on screens or by the mullahs of palaces lulling people to sleep, as is the case today. These charlatans disguised as Islamic are the ones who are the most distracting people from religion today. The people who undertake this task have the world in the middle of their eyebrows, the office and position in their minds, and the fear of Pharaoh in their hearts. He knows that the Hereafter is right there, but the world prevents him from seeing it, and this does not change until he dies a coward in his bed. (Except for those whom Allah has mercy on).

While there is an incredible chaos of belief in the society we live in today, ideas and organizations that instill all kinds of diseases and immorality in society are never portrayed in a negative light.

But when a bearded muwahhid raises his finger in testimony and says: 'My Lord is Allah', all eyes are turned towards him and he is presented to the people as if he is something shameful.

One day a fox cut off his tail. Another fox saw him walking on the road and asked him why he cut off his tail. The fox said "I feel so happy like this, I feel so high." Believing him, the other fox stuck its tail in a stone and cut it off, but was in incredible pain. Angry, he went to fox and shouted, "Why did you lie to me?" "If I had told you the truth, you would never have cut off your tail.

Now let's tell the others the same thing or they will make fun of us." They kept telling the same lie to the other foxes. When most of the foxes cut off their tails, they started making fun of the foxes who did not. This is how it is. First, they corrupt the society and then they condemn the normal ones. Indeed, innovations and deviations started even when the Prophet ﷺ was alive. When 'Umar ؓ was martyred, sects were formed, and when 'Uthman ؓ was martyred, these sects came to light. Until then, Islam was strong. Afterwards, the few who remained in the truth had to hide. They started to preach in secret. These are Ahl al-Sunnah wal Jamaah. This is our aqidah and our manhaj, to follow the path of righteous people on the right path, doing what the Prophet ﷺ and his Companions did and leaving what they did not do.

Today, let no one be deceived by the fact that we are few and our voices are low. The truth that we are afraid to speak in the darkness will one day rise in the light. Even the deaf sultan, who is incapable of hearing whispers, will hear this cause and all heresies will be leveled to the ground. And those who will do this are the beautiful servants of the Most Merciful who hold fast to the rope of Allah and are not divided. They are the mujahidin who have taken tawhid as their guide and are not afraid to draw their swords. Take a good look today at the mujahidin in this crowd who are frowning and waiting patiently. The loyalty of these brave men is undoubtedly to win the pleasure of their Lord. It is not a small and temporary cause like the cause of a false flag, nor a piece of land, nor an attractive worldly life.





Our cause is the enlightenment of the whole world with tawhid. It is the banner of Islam in the skies, the remembrance of Allah in the fields, the longing for the Prophet ﷺ in the hearts, and the fear of Allah in the souls.

Listen well, O reader!

When the head loses its mind, they say "Mad". When you leave the world, they say "dead". When the world leaves you, they call you "Veli". Today only the media gives names to people and no one questions the name given to you. If you have a beard and you say you only want Allah's judgment, you are a terrorist. If you say jihad, you are a terrorist. According to the merchants of religion, you are a Wahhabi, Salafi, Khariji. The sad thing is that people who have become the servants of the media, with the names given to you, can mold you into such

without even knowing you.

The streets are full of scholars and doctors; everyone thinks they know everything, but in fact no one knows anything. Everyone thinks they are friendly with everyone, but in reality no one knows anyone. except for the servants whom Allah has mercy on, the rest live the life the Pharaohs want. The hereafter has been forgotten. If you don't work, if you don't become a slave to the system, you cannot live. If you don't have a house and a car, you will die. People have been turned into robos with nonsense like you have to go to school and get somewhere or they won't even give you a girl. The system puts whoever it wants into the status it wants, and millions of people turn whichever way the captains of this ship turn the rudder. This ship is full of lies. It is sailing towards fire at sea and the so-called clergy

provide the necessary wind. Religion has been completely emptied. There are 40 different shades of Islam. All the creeds are different from each other, but everyone thinks they will go to the same Paradise. Who brought such a religion? When we want to learn a job, there is someone who shows it to us and we try to learn it by following him. So why don't we try to live Islam, which is the beginning of all things, with the method of the Prophet ﷺ? Why don't we try to understand the religion as his beautiful Companions understood it?

They think that you can be a Muslim just by saying that you are a Muslim. They call everyone a Muslim, even if they don't pray, fast, pay zakat, or live ignorant of the Qur'an and its provisions. As long as your intentions are pure, they will sell you a mansion in Paradise even if you commit all kinds of sins

and never repent, even if you are a Jew or a Christian or even an atheist.

Just like the superstitious beliefs of Christians who believe that by giving a few dollars to priests, their sin counters will be reset and they will get a plot of land in Paradise, gavs are doing the same in Turkish society. While the gavs who take people's money and eat their wealth as halal live in luxury, people whom Allah has not blessed with the blessing of guidance take them as divine. The so-called gavs sell mansions in Paradise, just like the priests. And their unintelligent followers think that the turban and robe of their teacher protects them from hellfire. By Allah, the Owner of the Day of Truth, nothing will save a person from the torment of Hell except Tawhid and the deeds that begin with Tawhid.

To be continued, insha Allah...



O, YOUNG MUSLIMS LIVING IN THOSE COUNTRIES

IF NOT
NOW
THEN
WHEN?

Protect yourself with security measures

Allah the Almighty says:

"O Believers, take your precaution" [4/71]

Allah created the pen before everything and commanded it to record destiny. He is the only lord who can erase or keep anything from the book of Taqdir, as He alone possesses the Um'mul-Kitab.

"Allah eliminates and confirms what He wills, and with Him is the Master Record" [13:39].

Allah Almighty does not test anyone more than their capabilities, and tawakul and taking means of precautions are important aspects of which the prophets made great use in calling to Islam, and they considered them necessary in every aspect of life.

Security and intelligence are fundamental

principles for every mujahid, and it is required to act on their basis amid the kaffir and taghut governments in all fields of daily life and jihadi work. The sustainability of jihad in those lands can only be achieved with correct methods so that we can destroy the enemy with Allah's help.

Security is one of the most important issues to which the mujahidin must pay attention, especially the methods of confronting the enemies of Islam. The importance of security is evident in its effect on people in Islamic society and what they perceive. Many young Muslims see what happens when security is lacking and losses mount in the ranks of the mujahidin, so they refrain from waging jihad. At the same time, if they see security applied and victories achieved over the enemy with minimal losses, their appetite for jihad is whet.





Allah Almighty said:

"Prepare against them what you (believers) can of military strength and steeds of war to deter Allah's enemies and your enemies" [8:60].

One of the means of strength is drawing up a plan that takes into account the movements of the enemy, and avoiding what is not absolutely necessary, so that success may be possible.

The guidance of the Messenger of Allah, may Allah bless him and grant him peace, provides us examples of various Shari'ah means of developing strength. The author of the book "Al-Manhaj Al-Haraki," drawing from the sirah of the Messenger, may Allah bless him and grant him peace, gives us such examples during the Hijrah. The most important means that correlate to security or the mujahid Muslim follow:

- Ali, may Allah be pleased with him, spent the night on the bed of the Messenger of Allah, may Allah bless him and grant him peace, to protect and guard him from the enemy.
- The Messenger of Allah, may Allah bless him and grant him peace met with Abu Bakr, may Allah be pleased with him, during the late night when no one was around, to ensure privacy.
- Leaving from the back gate of Abu Bakr's home for fear of being followed.
- Going into the cave to hide and prevent the enemy from watching them on their way to Medina.
- Choosing a different route on a road other than Medina to mislead the enemy and avoid being followed.
- Acting upon the information reaching Mecca to follow developments through Abdullah bin Abu Bakr, may Allah be pleased with him.



- Having Asma bint Abu Bakr, may Allah be pleased with her, prepare the baggage for the journey.
- Having the shepherd Amir ibn Fuhayra erase the footprints of Abdullah and Asthma.
- Spending three days and nights in a cave to avoid capture.
- Continuing to conceal and maintain secrecy on the journey. For example, a man met Abu Bakr and said: 'Who is this person with you?' Abu Bakr said: 'This person is showing me the way'. However, Abu Bakr meant the straight (spiritual) way.

Also, we give special advice to all our mujahidin brothers and especially to the

children of the Ummah living in the kufr countries who have joined or intend to join the Islamic State, to protect their security. We advise you that if you take the necessary precautions, the enemy will not be able to arrest you inshaAllah.

Therefore, try to follow this series and you will be able to do a greater service to Islam by protecting yourself by the grace of Allah Almighty.

In the last issue of the magazine, we spoke to you about the value of jihad and hijrah and we called you to these. Praise be to Allah, our brothers responded to our call, so we consider it our responsibility to keep you safe from the enemies, as promised, by the help of Allah. Looking at this issue in the current state of affairs, we will share with you some other security measures that you should not simply study but also implement:



- 1 Complete obedience to your Amir in all matters, big and small as long as he does not command you to do evil things, is essential. Also, keep in mind that a form of obedience is to keep your Amir informed of every matter, no matter how minuscule.
- 2 Use all the types of locks and covers for phones that your Amir instructs you about. For example, locking your phone, covering the camera, disabling the microphone and Bluetooth, being careful while sending messages and files, and hiding the Telegram app.
- 3 While traveling, try your best to go alone or with two or three people maximum. If you are not related to those people or do not know them, then avoid traveling with them. Before traveling to your next destination, try to obtain accurate and comprehensive information about the place, and make sure you have the essential items in your baggage.
- 4 To those brothers who have just entered Islam and want to join the mujahidin in the ranks of jihad, try not to go to visit very well-known mosques and scholars, because those locations are crawling with intelligence agents and those scholars are monitored. We will provide you with all the religious books and resources you will need inshaAllah.
- 5 Do not neglect to complete the morning and evening prayers and daily recitation of the Qur'an, as prayer is the shield for the believer.
- 6 Our mujahid brother should be smart and avoid visiting the same place more than once. You must be vigilant and alert at all times, and use every trick of the enemy against them to disguise yourself so that the lairs of the mujahidin remain safe and secure.
- 7 Before you travel or before you set off for a jihadi task, try to fill your phone with junk files so that it will not draw any attention. Make sure your phone and those of your companions are empty of suspicious documents and that you do not carry multiple phones. Take care of yourself and your belongings, and do not forget Istikharah before your journey.
- 8 Vigilance is the backbone of security. A Muslim should always be alert. Familiarize yourself with modern technology and do not ignore its developments, especially apps; always look for innovation. One of the ways of being alert is to take security precautions before going to sleep, such as deleting any sensitive data. If you want to learn more about this field, do not be afraid to educate yourself about the information related to cybersecurity or other such things, and ask the mujahidin for more resources on these issues when needed.
- 9 Spend your life without excess and extravagance. In any matter, if you overdo it in front of people, you will be in error. Therefore, try to avoid exaggerated clothing when traveling. In any act, excess and extravagance lead to deficiency and weakness and must be avoided in the context of security. If you show extravagance, immediately cease jihadi activities as you will harm the ranks of jihad and yourself. So take the necessary measures and confront the kuffar of the world when the time is right.
- 10 It is necessary to have as much information as required at the appropriate time. Every mujahid must try to gather as much information related to jihad as he needs, and refrain from having information that will burden him for the rest of the work, or any unrelated or unnecessary information. You should neither have too much nor too little.

CHARITY



The Messenger of Allah ﷺ said: "Allah ﷻ said:

"Do in charity (spend in the way of Allah) so that you may be charity." Allah's hand is full. The generosity of day and night cannot diminish it. Consider what He has spent since He created the heavens and the earth. Surely nothing has diminished from Allah's hand. His Throne is above the water, and the balance is in His hand, and He raises it and raises it. " [Bukhari]



.....
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.....

ALLAH ﷻ SAID:

"O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew." [As-Saff, 10-11]

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LAST GOAL!

